



"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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VOL. IX.

SANDWICH ISLANDS.

The last *Missionary Herald*, contains the *Journal* of Rev. Messrs. Richards and Stewart at Lahinah. Much of the information contained in the *Journal*, has been anticipated from private letters.

On the 28th of May, 1823, Messrs. Richards and Stewart sailed from Honoruru, for Lahinah, on the island of Mowee.

Saturday evening, *May 31*. After a very rough, but splendid night, we found ourselves, at sunrise this morning, in distinct view of the wild mountains, that overhang the district of Lahinah, and were advancing rapidly to the anchorage. The settlement appeared far more beautiful than any place we have yet seen on the islands: indeed, it is the only one that, in our judgment, has any claim to that epithet. The whole district, stretching nearly three miles along the sea side, is covered with luxuriant groves, not only of the cocoanut, (the only tree we had before seen, except on the tops of the mountains,) but also of the bread-fruit, and of the *ko*, one of the handsomest of ornamental trees. The banana and *taoa* tree, and the sugar cane, seemed most abundant and flourishing, and extended almost to the beach, on which a fine surf constantly rolls.

As soon as they had landed they were met by Krimokoo, the prime minister of the king, who expressed his regret, that there was no house at the disposal of himself, or of Keopuolani (the mother of the king,) suitable for their accommodation. He however assured them, that if they could procure a temporary residence with a respectable American living in that place, buildings should be erected immediately. They accordingly hastened, under the guidance of Mr. Loomis, who was with them, to the plantation of Mr. Butler.

We found his enclosure pleasantly located, about a quarter of a mile directly in rear of the landing place, and were received by him in the most kind and friendly manner. As soon as he was made acquainted with our object in coming to Lahinah, he proffered every assistance in his power, and tendered his best house for the reception of our families. His civility and disinterested overtures of friendship greatly prepossessed us in his favor, and made us almost forget that we were in a land of strangers. He returned to the barge with us, to bring the ladies on shore; and early in the afternoon, our whole number were comfortably and quietly located in the midst of his luxuriant grounds. The thick shade of the bread-fruit trees, which surround his cottages, —the rustling of the breeze through the bananas and sugar cane—the murmurs of the mountain streams which encircle his yard, and the coolness and verdure of every thing around us seemed, in contrast with our situ-

ation, during a six months voyage, and four weeks residence on the dreary plain of Honoruru, like the delights of an Eden; and caused our hearts to beat warmly with gratitude to the Almighty Being, who had brought us in safety to the scene of our future labours, and had at once provided us with so refreshing an asylum. Before dark the chiefs had all our effects landed and secured in the store house of Keoua the governor, except our private baggage which was brought to the house we occupy by the attendants of the queen. Nor did their attentions cease here. Early in the evening, a supply of ready cooked provisions, with fruits, &c. abundantly sufficient for the Sabbath, were sent to us by different individuals. Mr. Butler hospitably prepared our first repast; and, though somewhat fatigued, we are now ready to retire to rest with every thing about us prepared for the suitable observance of the holy day on which we are bordering. May it be the beginning of many blessed Sabbaths to the degraded inhabitants of Lahinah.

Description of Lahina, &c.

Thursday, 5. Found leisure this morning to take a cursory survey of the settlement, over which the providence of God has made us the spiritual instructors and guides. The first view of it from the sea and anchorage, gives too favourable an impression of its beauty: and the appearance of great luxuriance which it exhibits, does not expose the rude and imperfect cultivation bestowed on it by the natives.

Lahinah is situated on the north-west end of Mowee, and lies between two points projecting slightly into the ocean; one on the north, and the other on the south end, about two miles distant from each other. These, in their respective directions, terminate the view of the beach.

The width of the district, from the sea towards the mountain, is from one half to three quarters of a mile. The whole extent, included within these boundaries, is perfectly level, and thickly covered with trees and various vegetation. The taste, skill, and industry of an American gardener might convert it into an earthly paradise; but now it every where appears only like the neglected grounds of a decayed and deserted plantation—There is no uniformity or neatness to be seen, and almost every thing seems to be growing in the wildness of nature. The breadfruit trees stand almost as thickly, as those of an irregularly planted orchard, and beneath them are taro patches and fish ponds, 20 or 30 yards square, filled with stagnant water; and thickly interspersed with clumps of the *taoa* tree, groves of the banana, rows of the sugar cane, and bunches of the potatoe and melon. All these flourish exuberantly from the richness of

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the soil alone, with but little attention or labour from the hand of man.

The land begins to rise rather abruptly, about three fourths of a mile from the sea, and towers into lofty mountains, three rude elevations of which, immediately east of Lahina, are judged to be 4,500 or 5,000 feet above the level of the ocean. From the first swell of the rising ground almost to the summits of these mountains, there is nothing to be seen, but the most dreary sterility and sun-burnt vegetation, intersected by gloomy ravines and frightful precipices of black rock and lava.

So far as our observation and information extend, this description is characteristic of the whole islands. Instead of being the sunny and elysian fields, which the imaginations of many make them, they, in fact, are only vast heaps of rocks in the midst of this mighty ocean, with here and there, at long intervals a rich and luxuriant valley or plain thronged with inhabitants. The outlines of the whole group are wild and romantic, and the thick and ever verdant forests, which crown the heights of many of the mountains, give them a refreshing appearance. But to an eye accustomed to the varied beauties of an American landscape, to its widely cultivated fields, its stately groves, its spreading lawns and broadly gleaming rivers, its gardens and inclosures, its farm-houses, country-seats, villages, domes, and spires, a more melancholy place of exile could scarce be selected than the Sandwich Islands. Were it not for our object and our hopes, and the upholding convictions of conscience and of duty, notwithstanding all the comforts of our present situation, and every temporal good we can possibly have in anticipation, we should be almost tempted to retire from our present field of labour.

We here look in vain for those beauties in nature, with which we feasted our admiration to enthusiasm; for

"Objects find we none,
Except, before us stretch'd the toiling main,
And rocks and wilds in savage view, behind."

The south point, however, presents a subject of glorious meditation—the ruins of an *Hei du*, or idolatrous temple. Whilst wandering over this now confused heap of stones, we involuntarily shuddered at the thought, that they had often been bathed in human blood—a most horrid fact:—but, O, how joyful—how inexpressibly animating the association, now inseparably connected with it—

"The altar and idol, in dust overthrown,
The incense forbade, that was hallowed with blood,
The priest of Melchisidec here shall atone,
And the shrines of Owhyhee be sacred to God."

Yes! we confidently hope that the stifled shrieks of a devoted human victim will never again break on the midnight silence of these groves, and that the only sacrifice that will ever again be offered, will be that of "a broken and a contrite heart," which thou, O God, will not despise.

Saturday night, June 7. The first week of our residence at Lahina is completed; and few missionaries have been more highly favoured in forming a station far from every abode of civilization and piety, than we have. The Lord hath dealt kindly with us, by disposing the hearts of the queen and chiefs to the most friendly and generous attentions.

Our table has been constantly and bountifully spread by our benefactress, who, clothed with regal power, in this respect literally fulfils the promise, "Behold I will lift up my hand to the Gentiles, and set up my standard to the people, and kings shall be thy nursing fathers, and queens thy nursing mothers." Preparations are already made for the speedy erection of our dwelling houses; and timber is collecting for our chapel, and school house, all through the liberality of the same interesting personage.

Practicability of the Missionary enterprise.

Where is the civilized heart, that will refuse its warin approbation and zealous support to the attempts that are making for the benefit of those, who appear so anxious to receive it? Who, after once witnessing scenes which have become familiar to us, will say, *the heathen cannot be enlightened?* Who will assert, that instruction to these is thrown away, when, morning, noon, and night, they may be found in groups of from 10 to 30 persons, spelling, and reading, and writing; and whether in their houses, or in the grove, whether strolling on the beach, or, I might almost add, sporting in the surf, making their books and slates their inseparable companions. If, after the shortest and most imperfect tuition, many are capable of composing neat and intelligent letters to each other, now, almost daily, passing from island to island, and from district to district; so far from jnuging them not suceptible of attainments in the common branches of education, we need not fear to encourage a belief, that some may yet rejoice in the more abstruse researches of philosophy and science. They can be civilized—they can be made to partake, with millions of their fellow beings, in all the advantages of letters and of the arts.

Nor is there more doubt, that they can be *christianized*. They eagerly seek out religious instructions and prayers; and morning and evening, with seriousness and solemnity, surround the altar of the great I AM. The approach of the Sabbath is anxiously waited; and so careful are they not to infringe its duties, or defeat its object, by unnecessary labours, that they prepare their food before its commencement, with more punctilious care than many in our own country, who are thought to observe it with superstitious partiality. We do not say this of the nation, for alas! gross darkness covers the people, and thousands are every where perishing in the depths of all ignorance and sin; but of those only, who have received the most constant and direct influence of the mission. But, if this can only be said of a few, and this, in its full extent, can be said of them, who will not admit, that all are capable of receiving and obeying the precepts of the word of God?

We thank our God more warmly than ever, that, of his good pleasure, he excited within our bosoms, the desire "to forsake houses, and brethren, and sisters, and father, and lands for his sake, and for that of the Gospel; and that we have the prospect of living and dying beneath the dark mountains of Mowee. If ignorance of the world and of our own hearts do not deceive us, we had rather hear the warm and constant "aroha," "aroha nui," "aroha nui roa," "maitai, maitai"—"Love to you"—great love to you"—"very great love to you"—"good, good," of the crowds of these ignorant and degraded beings, with the cheering

prospect of conferring on them blessings temporal and eternal, than to receive the loudest huzzas of an American or European populace, shouting the plaudits of a hero, or a monarch.

Building of a Church.

Monday, June 23. This we trust, will yet be recorded, as a memorable day in the annals of Lahinah and Mowee. The first humble temple for the worship of Him, "who dwelleth between the cherubims," ever sounded beneath these dark mountains, has been commenced. Whilst we remarked the cheerfulness and animation, with which the numerous natives engaged in the work, and performed their task, though it has cost them many days of hard labor in the mountains, and will detain them still many more from their families and plantations,—whilst we heard one and another, on every side saying to us, as we passed, "Ke hale o ke Akua"—"Ke hale pule"—"maitai-nui maitai"—"The house of God," The house of prayer"—"good, very good;" our thoughts and our hopes hastened us through the spiritual darkness of the present time, to that period of light and gladness, when "the Lord's house shall be established on the tops of the mountains, and shall be exalted above the hills, and all nations shall flow unto it."

UNITED FOREIGN MISSIONARY SOCIETY.

From a statement in the last Missionary Register it appears that there are now 37 children in the school at Harmony, and 70 in the school at Cataraugus, making the whole number of Indian youth fed, clothed, and taught at the expense of the Board, *one hundred and eighty*, including the six beneficiaries at the Foreign Missionary School in Connecticut.

SENECA MISSION.

Rev. Mr. Harris to the Domestic Secretary.

I have very little else to communicate of an interesting kind, than a hasty sketch of a visit which I made in September to that portion of the Senecas residing on the Alleghany river. When it is recollected that this portion of the Seneca family is without the stated means of grace, and that all their instruction in Bible truth has been derived from your former and present Missionaries and Teachers of the Seneca Station, it will, I trust, be acknowledged with gratitude to God, that such an interest has been already excited on this great subject, among these poor Heathen.

JOURNAL OF A TOUR TO THE ALLEGHANY RESERVATION.

Departure for Alleghany.

Thursday, Sept. 16, 1824.—Set out this morning with four of our young men (all members of the church) to visit their Brethren residing on the head waters of the Alleghany river. They have politely requested me to accompany them thither, assuring me that their object is to strengthen the hands of their brethren of the Christian party there, and to do as much good as they can. It is my purpose to comply, although it is not without some

reluctance that I leave my family in its present lonely state on a journey of not less than 80 miles.

We arrived at the Cataraugus Mission house at night, a distance of 28 miles, and were kindly entertained by the Mission family there.

Second Day's Journey.

Friday, Sept. 17.—This morning renewed our journey, with young Mr. Reed of the Cataraugus Mission, as interpreter. The day is clear and fine, and proves quite a contrast with yesterday, when we were completely drenched with rain. We are pursuing our course over hills and dales, ravines and swamps. We are compelled to travel slowly, as the road is very rough; it being little more than an old Indian trail for miles through the woods, with now and then a little log hut and an adjacent clearing, the fruit of our enterprising citizens.—Oh! how small the privations we sustain, when compared with those which many of these new settlers are compelled to undergo, so far removed from the embrace and sympathies of Christian friends, surrounded on all sides by the howling wilderness, and often without even the necessities of life.

Arrival at Little Valley.

Saturday, Sept. 19.—Commenced our journey early, and arrived at a place about ten miles distant, known by the name of Little Valley. The settlement is very new, though respectable, and I am surprised to find that persons so recently located in the wilderness have already supplied themselves with a Presbyterian minister, and are now enjoying stately the precious ordinances of the Gospel. We called at one of the first houses in the settlement to enquire if we could procure some breakfast, as there was no inn near. We were politely invited to alight, and were not a little gratified to find that provender for our horses and refreshments for ourselves were so soon in readiness. Our kind host and wife prove to be members of the "little flock" of Christ in this place. May they indeed prove members of that "flock to whom it is the Father's good pleasure to give the kingdom." After rising from breakfast, we solicited the privilege of uniting with the family in prayer. This request was very thankfully complied with. A stand was set and covered with a clean white napkin, and a family Bible laid upon it. On rising from prayer to our Heavenly Father, some exhortation was addressed to this interesting family, which greatly tended to strengthen my own soul, and seemed to produce much tenderness of feeling on all present. Our host would take nothing from us, but wished us God speed, observing that he hoped ever to be willing to give a morsel to God's dear people, of whatever name or nation they might be, when he had it in his power.

Arrival at the Alleghany Village.

About ten o'clock we passed the western boundary of the Indian territory. The country is very pleasant, abounding with the finest of pine forests, from which the Indians annually convey in rafts much valuable timber to Pittsburgh and elsewhere. We soon met one of the principal Chiefs, who informed us where we should go, and where arrangements had previously been made for our accommodation, at a native house near the river, about six miles distant. On arriving at the place acci-

ed, we were requested to come in, our horses were turned into a field of clover, and the females appeared industriously employed in preparing dinner. Every thing indicated a marked preparation for our reception. The house had been recently washed and cleansed in every apartment. The table was loaded with a great abundance of the most wholesome provision brought in from their forests, and the whole served up in very respectable English style. Our beds were dressed with the finest and best of their new blankets and stuffs, and I could not refrain from secretly thanking God, whose kind hand had almost visibly guided us amidst the damps and dangers of the past night, and now cast our lot among these truly hospitable natives, in circumstances of decided comfort.

Interesting Sabbath.

Sab. Sept. 20.—One of the brothers who accompanied us, took an opportunity of informing me this morning, that the plan which seemed to be most agreeable was, that I should preach to the people this forenoon, on any subject which I judged most important, that they themselves would conduct the services of the afternoon, in their own language, and that a religious meeting be appointed for to-morrow—to all which I very cheerfully assented. The people collected about noon, in very respectable numbers at their council-house, near our lodgings. We were soon after informed that they were expecting us. The chiefs and the people were all seated in a regular and respectful posture, as we entered the room, and with as profound reverence and attention as I ever witnessed among any people, did they attend to the invitation held out in the text, “Come, for all things are now ready.” Luke xiv. 17. The Lord enabled me to speak with uncommon freedom, and clearness of thought, and with much simplicity of language, which greatly tended to quicken all the sensibilities of my but too often sluggish soul, in behalf of these my benighted fellow-sinners. After interchanging the customs of salutations in the interval of public worship, and partaking of some refreshment, the people again assembled, and worship began with singing by the young men of our company; and one of them then feelingly addressed his brethren on the grand subject of repentance towards God, and faith in our Lord Jesus Christ. On the whole I feel as though I had seldom passed a Sabbath fraught with more interesting circumstances, nor one on which my soul was enriched with greater consolations from on high. In the afternoon, especially, I enjoyed a season of secret meditation and prayer in a pine grove, which I trust this soul of mine will remember well when this hand which now wields the pen shall be palsied with death, and this stammering tongue be silent in the grave. I felt that God would assuredly perform his promises to his Son, and that the heathen should be brought home to God. The glow thus brought to my Redeemer, seemed so to charme my soul, that I could not refrain from praying that I might bear some humble part in its promotion; and such were the vivid impressions of the truth of God’s word upon my mind, that I could do little else than “rejoice in God with joy unspeakable,” for the abundance of his consolations. Truly “my soul blessed the Lord, and my spirit rejoiced in God my Saviour.”

HAYTIAN MISSION.

Rev. Mr. Hughes to the Domestic Secretary.

Port au Prince, Nov. 10th, 1824.

DEAR SIR,

After a passage of 13 days, we arrived safe in port; at which time all the passengers except one, who has since departed this life to give up his last account, enjoyed good health. During the passage, services were performed every day at evening, after which singing of psalms and spiritual songs occupied the attention of the pious. We have great reason to praise God for the benevolence of the natives. But more especially for the great work of grace already begun in this city.—We have one stated meeting, composed of no particular denomination, the doors of which are open to all Christians, and the house is generally crowded. On last sabbath, the 7th inst. I preached a sermon to a very crowded house, from these words, “Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.”—Galatians v. 1. Many of the natives attended with order and solemnity. But the emigrants generally settle in the country, which makes it necessary for me to remove also. In the course of next week, I expect to make a settlement with about 150 emigrants at the place called Port du Pae, on the property of Madame Granville, at which I shall have as much land as I shall be able to cultivate, together with the superintendence of a school connected with the Sabbath services.

As I am not yet settled, I cannot write as I wish. I would be thankful, if convenient, for the Society to send me a few books, particularly Scott’s or Henry’s commentary. After we complete our settlement, I shall, by the leave of Providence, write you again. I hope to see Mr. Dewey when he comes out, who it is probable will be the bearer of my next communication. We endeavoured to unite with you in your last monthly concert of prayer, and I do not feel in the least doubtful, that the Lord will bless all our feeble efforts through Christ his dear Son.

Brethren pray for us, that the showers of Divine Grace may fall upon this barren hill, that the dead in sin may be brought to life, and live to the glory of God. Amen.

W. G. PENNINGTON.

BAPTIST MISSION AT CAREY.

Extract of a Letter from Rev. ISAAC M’COY, to the Editor of the Christian Watchman, Dated

Carey, 100 miles N. W. of Fort Wayne, Ind. Jan. 18, 1825.

DEAR BROTHER,—The Lord hath remembered the low estate of his servants in this desert, and has filled the hungry with good things. A religious attention commenced in our family early in October last, which has continued until the present, and even now appears to be increasing.

The first appearances were among our hired white men. On the 7th November, one of these was baptized. Several others were at the same time inquiring what they should do to be saved, and as we have since learned, conviction fastened on the minds of many of our Indian pupils about

this time, though for a season we were afraid to believe it. Nov. 15, I baptized three more young men in our employ. Dec. 12, I baptized a fifth young man, connected with us as the former. Most of the white men with us, had now come in, and there seemed but few of this class to whom we had to preach repentance. The secular business of the mission about this time became particularly perplexing and laborious, and for a few weeks we enjoyed less satisfaction in our devotional exercises than formerly. We feared too that the seriousness of our Indian youths was abating, and that this little harvest would end and none of their souls be saved.

But on Lords-day, Dec. 26, the power of our Jehovah was manifested among us in great mercy. Many a heart was made to feel, and many an eye to weep. We found that the good work had still been going on among the Indian part of our family, and it now began to be manifest. On the 12th inst. I baptized one of our Indian pupils, a girl about 17 years of age, and at the same time I also baptized an elderly Dutchman in our employ, and our blacksmith, a young man whom we hired not long since. On the following day (Thursday) I baptized three more of our Indian scholars, two of whom are partly grown, and the third quite a boy. On the Sabbath following, (18th inst.) we sat down to the communion table. On Monday last, I baptized four others of our Indian scholars. Three of them are lads, the fourth a little girl, though about 14 years of age. The whole baptized since Nov. 7th, is 15, eight of whom are Indian youths.

Two more Indian boys in our family give evidence of having experienced a saving change,—and others are deeply concerned for the salvation of their souls.

All whom we have baptized, have given very satisfactory evidence of being born again. Their apprehension of the depravity of their nature, and of their entire inability to contribute in any degree to their own salvation, is remarkable. Our Indian pupils, with their broken English, and one who had to address the Church through the medium of an interpreter, all stammered out that they were perfectly lost, exceeding wicked, unable to help themselves even by their devotions, and that their hope was in the mercy of God through Jesus Christ.

The white men who have been baptized, are zealous and prudent. They hold meetings for social prayer among themselves, and embrace all suitable opportunities of encouraging them to serve God. Our Indian Converts are not less zealous, and at the same time are prudent and discreet. They meet among themselves, and read, sing, pray, and exhort. It is delightful to know that these dear children, for whom we have long laboured and whose follies have often grieved us, now endeavour to provoke one another to love Jesus Christ. One will read of the sufferings and death of our Saviour, and expound to those who cannot understand English. Some of the adult Indians also, we believe, are seriously seeking the Lord.

Necessity you know obliges these entirely uncivilized people to leave their villages in the autumn, to hunt for the animals which afford them food and clothing; consequently our preaching to them at their villages has been suspended for some time. Yet we have generally been able to assem-

ble a small company of these poor creatures about our own place, whom we endeavour to instruct in the good things of the kingdom.

This blessed revival exceeds any I ever experienced; yet there is nothing of that noise and parade which is calculated to terrify. Our station seem to be a different place from what it lately was and inhabited by a different people.

The prospects of our mission in general, so far as relates to things in this country, have greatly brightened in the course of a few months past. We have now 68 Indian scholars belonging to our school. A very encouraging disposition has also been discovered among these wild men to improve their lands, and to exchange the savage for the civil life.

In November I made a tour among the Ottawas, and proceeded as far as our establishment on Grand River, 120 miles. In that quarter we found affairs becoming very encouraging. But with all our comforts and encouragements, there are two considerations which haunt us, and depress our spirits. The first is, our worthy patrons, the Board of Missions, are still unable to afford the mission any pecuniary assistance. I am sure that we do *all that our hands and heads can do*; and hitherto, since the arrival of our supplies last June, we have not suffered. But times with us in these respects will soon become otherwise, unless the Lord provide relief. The second cause of grief and discouragement is, the great want of missionaries. More inviting prospects for immediate usefulness among the Indians, we believe, were never seen, than our country here at this time affords, and yet nobody seems willing to improve them.

Permit me to add what you already understand, that if a missionary would be useful here, he must come prepared for privations, and labours little known before, and not rightly understood in anticipation.

From some public prints, I discover that some boxes of clothing have been forwarded towards this mission from your country. It is very desirable that whenever a box or water-proof barrel of goods be put up for this mission, a bill of the same, with the value of the several articles, be forwarded to me by mail, directed by way of Fort Wayne, Indiana. This will enable me to inquire for them should they not come directly on. I am sorry that we have not yet received the Baptist Magazine. We are anxious to receive from last April. The Watchman comes, though a few numbers have failed.

With respect and esteem,
Your humble servant,
ISAAC M'COY.

—
FROM THE CHRISTIAN OBSERVER.

PARIS BIBLE SOCIETY.

WE have received the periodical bulletins of the Paris Bible Society up to a recent date, and should gladly translate and insert various passages from their highly interesting contents. For the present, however, we must content ourselves with a single article of some length, the report of Vice-Admiral Count Ver Huell, one of the Presidents of the Society, relative to his mission to the British and Foreign Bible Society, at their last anniversary. This document will exhibit to those of our readers who have not had an opportunity of attending the anniversaries of the

says, 'ye ask and receive not, because ye ask amiss, that you may consume it upon your lusts.' It is evident, therefore, that Christians, in order to be heard, must pray in a right manner. And it is no less evident, that when they do pray in a right manner, they will be heard. The Lord says, 'I said not unto the seed of Jacob, seek ye me in vain.'

Prayer essentially consists in the desires of the heart. And acceptable prayer essentially consists in holy desires towards God, that his glory might be promoted, and that he would bestow blessings on us and others surrounding, as it may be consistent with his glory. God looks upon the heart. He requires the heart. He says to his people, 'ye shall seek me, and find me, when ye shall search for me with *all your heart*.' Whatever else may be implied in acceptable prayer it is evident, that it essentially consists in holy desires.

2. Christians may know whether they pray in a right manner. If it is their duty to pray in the exercise of holy desires, it is their duty to know that they pray in this manner. It is true, that, on account of their sinful imperfections, Christians are often in a state of uncertainty whether they pray acceptably. It seems that they are generally unable to say, that they know that their hearts are right when they pray. But still, they generally have more or less evidence, that they sometimes pray with holy desires. Hence,

3. Since God has promised to hear prayer, when offered in a right manner; and since Christians may have evidences that they pray in a right manner; they have reason according to the degree of their evidence to expect that their prayers will be heard. As it is only to prayer offered in a right manner that the divine promises are made, Christians have reason to expect, that their prayers will be heard only according to the evidence they have, that they pray *in a right manner*.

III. Is it essential to acceptable prayer, for Christians to believe that God will hear them?

It is required of them, when they pray to believe that God is *able* to grant their requests, and to believe that he will grant their requests, *according to his promises*. But the promises are made to those only, who pray in a right manner. They have no reason to believe, therefore, that they shall be heard, unless they have evidence that they pray in a right manner. To believe that they shall be heard, they must believe, with equal confidence, that they pray acceptably. Is it, then, essential to acceptable prayer, for Christians to believe, that they pray acceptably? In other words, in order to pray acceptably, is it essential for Christians to believe that they do pray acceptably? And if so, is not faith required, when there is no definite object of faith? I am required to believe, what?—not merely that God is able to answer prayer, and that he is willing to answer acceptable prayer—but that he will answer me—that I pray acceptably.

Of those who had "*the gift of miracles*," it was required, that they should ask for divine assistance believing that it would be granted them. They were to believe, not only that God could grant them power, and that he would grant it to those who asked; but that he would grant it to *them*. They were required to believe, that in praying, they were heard. And there was a sufficient reason why they should have such belief. They had

received "*the gift of miracles*," and this was a pledge from God in connexion with his promise, that when they asked, believing that they should receive, the power would be granted. But it was not essential to *the faith of miracles*, that it should be attended with holy desires. It is plainly asserted, that some who had this faith, will finally be cast off. Their evidence that they should be heard was, that they had received "*the gift*." But the only evidence, which Christians ever have that they shall be heard is, that they pray with holy desires.

Though they may feel very confident that God will grant their requests, their confidence is groundless, if those desires are not holy. Though they have faith strong enough to remove mountains, yet if they are destitute of holy love, it will profit them nothing at the throne of grace. It is evident that for Christians to believe that their prayers will be heard is so far from being essential to acceptable prayer, that it does not constitute the least part of it. That faith, which renders prayer acceptable, looks to the divine character, government, atonement, and promises. Whereas a person's belief that his prayer will be heard, looks to his own feelings, motives, or desires. It is the duty of Christians to know that they pray acceptably. This is one thing; pray acceptably is another thing.

IV. Is it true, that if Christians, in any place, pray as they ought, all the impenitent, in that place, will be converted?

This depends on the question whether God has made any such promise. He has promised the Holy Spirit in answer to prayer. This implies, that Christians may confidently expect, if they pray in a right manner, that God will grant to them 'according to the riches of his grace, to be strengthened with might by his Spirit, in the inner man,' that he will cause his 'word to have free course, and to be glorified' in the conversion of sinners, in such times, in such places, and to such an extent, as best accords with his benevolent and eternal purpose, which he purposed in Christ Jesus. Is the divine promise any more definite; or can Christians desire, that it should be any greater? But, let it be granted, that, if Christians in any place, were to pray as they ought, all the impenitent, in that place would be converted; and what must be the conclusion respecting the prayers of the Patriarchs, the Prophets, the Apostles, and even of Christ; did they never pray as they ought? Or were all the impenitent, in those places where they prayed, or all for whom they prayed converted? **OBSERVATOR.**

FRANCE.

Paris.—On Sunday, Aug. 15, was opened for divine worship, in the English language, a new Chapel, under the patronage of the British Ambassador. It has recently been erected in the *Jardin Marbeuf, Rue, de Chaillot, Champs Elysees*. The forenoon service commenced at half-past eleven o'clock, and was concluded with a sermon by the Hon. and Rev. Gerard Noel; that in the afternoon began at three, when a sermon was preached by the Rev. Mr. Hawtrey. This commodious place of worship is elegantly fitted up, and, it is hoped, will be well attended.—It is very cheering to a pious mind to behold the gospel thus

following those who quit England, that land of privileges and repeating in foreign lands its gracious offers of mercy and salvation to those by whom they have been too often disregarded and too little prized or improved.

RELIGIOUS INTELLIGENCE.

NEW-HAVEN, MARCH 5, 1825.

INAUGURATION.

The Rev. Dr. Milledoller has accepted the appointment of the Presidency of the Theological Seminary at New Brunswick, N. J. which has been lately vacated by the death of Dr. Livingston. The Inauguration is to take place on the 25th of May next.

It is estimated that there are 800 deaf and dumb persons in New England, and the number is increasing annually.

AMHERST COLLEGE.

We are happy to notice that the long contested question before the Legislature of Massachusetts, is decided—and that a charter of incorporation is finally granted to the College at Amherst. The following gentlemen are incorporated as the Board of Trustees.

Rev. Heman Humphrey, D. D. Hon. William Gray, Hon. Marcus Morton, Rev. Joshua Crosby, Hon. John Hooker, Rev. Joseph Lyman, D. D. Rev. Francis Wayland, Jun. Elihu Lyman, Esq. Israel E. Trask, Esq. Rev. Jonathan Going, Eliasha Billings, Esq. Rev. James Taylor, S. V. S. Wilder, Esq. Rev. Joseph Vaill, Hon. Jonathan Leavitt, Rev. Alfred Ely, and Hon. Lewis Strong.

The power and privileges granted to the Institution appear to be ample and liberal. The law provides

That the clear rents and profits of all the estate, real and personal, of which the said Corporation shall be seized and possessed, shall be appropriated to the endowment of said College, in such manner, as shall most effectually promote virtue and piety, and the knowledge of such of the languages, and of the liberal and useful arts and sciences, as shall be directed from time to time by the said Corporation, they conforming to the will of any donor or donors, in the application of any estate received, which may be given, devised or bequeathed, for any particular object connected with the College.

No Instructor in said College shall ever be required by the Trustees, to profess any particular religious opinions, as a test of office; and no student shall be refused admission to, or denied any of the privileges, honors, or degrees of said College, on account of the religious opinions he may entertain.

It is further enacted, That if it shall hereafter appear to the Legislature of the Commonwealth, lawful and expedient to remove Williams College to the town of Amherst, and the President and Trustees of Williams College, shall agree so to do, the Legislature shall have full power to unite Williams and Amherst Colleges into one UNIVERSITY, at Amherst, on such terms and conditions, and under such government, as shall be agreed on by the majority of a Board of seven Commissioners, of whom two shall be appointed by each of said Colleges, and three by the joint ballot of the Legislature, in convention of both Houses; and in case the Commissioners, or either of them, on the part of the Am-

herst College, shall not be appointed, then the residue of said Commissioners shall have full power to proceed in the premises.

REVIVALS OF RELIGION.

Extract of a letter to the Editors of the Recorder and Telegraph.

Not having seen any account of the revival recently commenced in Chillicothe, Ohio, I would inform you that I lately received a letter from a Christian friend in that place, Dated 26th Dec. 1824, stating in substance that a revival recently commenced in the congregation formerly under the care of the Rev. Mr. Wilson, which the writer believes to be more remarkable than ever was experienced there before. No particulars are given.

The last Zion's Herald contains the following :

We learn that in Chillicothe, Ohio, the Lord has been pleased to pour out his Spirit in a wonderful and glorious manner. On the 19th of January there had been *one hundred and eighteen* persons added to the Methodist Society in that place since Conference; and the work was then progressing.

A letter published in the Trenton Recorder, dated the 16th inst. speaks of the existence of a revival at that place for some weeks past.—"A considerable number have already been truly converted to God, and have attached themselves to the church. Ten were added to the society last evening.—Many are still under serious awakenings. The members of the society, generally, are much stirred up.—Our congregations are frequently full to overflowing, while much of the divine presence is felt in all our meetings."—*Rel. Chron.*

Demerara.—Extract of a letter from Mr. Mortier, dated George Town, July 15, 1824.

"With regard to the work of God in town, we have abundant cause to be thankful and rejoice. We meet with no interruption either in our public or private assemblies. Our Chapel is filled on the Lord's Day, and generally so on Thursday evenings. From the sound Christian experience expressed in the Lovefeast last Sunday, and from the personal conversation I have with the members, as well as the general tenor of their conduct, I believe they are generally growing in the divine life. They are indeed grateful for the continuance of their religious privileges. Often do tears of gratitude accompany their prayers and praises to Almighty God."—*Wesleyan Miss.*

FROM THE NATIONAL INTELLIGENCE.

COLONIZATION SOCIETY.

The eighth Anniversary Meeting of the American Colonization Society was held on Saturday evening, at the Capitol. It was attended by an audience of high respectability, among whom, were, Gen. La Fayette, the Judges of the Supreme Court, several eminent members of the Bar, and many of the reverend Clergy. Wm. H. Fitzhugh, Esq. presided. The Annual Report was then read by the Rev. Mr. Gurley, Resident Agent of the Society.

This document, which is of considerable length, presents, upon the whole, an encouraging view of the state of this great and interesting enterprise. Mr. Gurley who returned a few months ago from a visit to the Society's settlement at Liberia, gives a cheering account of its condition and prospects. Some evils, as might have been expected, were found to exist there; but these have been greatly mitigated, if not wholly removed. The arrival of the new colonists, who sailed from this country early in the year, produced the liveliest joy. The town of Monrovia is increasing with rapidity; its defences are complete, and its inhabitants, for the most part, are contented and happy. The Society's attempts at home, toward an augmentation of its funds, have not yet met with that success they so well deserve—but the Directors are animated with a determination to persevere in their laudable efforts until they shall have succeeded in rendering the undertaking an object of national enterprise. When this point shall have been reached, they look upon complete success as certain. The death of Gen. Harper received an appropriate notice, and his enthusiastic devotion to the great design of the Society was commemorated with becoming eulogy.

Appropriate resolutions were then made, accompanied with addresses by Richard Stockton, Esq. President of the Auxiliary Society of New Jersey, G. W. Custis, Esq., Gen. La Fayette, Gen. W. Jones, and the Rev. Mr. Gurley.

FOR THE RELIGIOUS INTELLIGENCER.

ON SUPPORTING THE GOSPEL.

Answer to the Query, "Is it, or is it not, a breach of Divine Rule, for a Christian brother to withhold his proportion of expense for the support of the Gospel Ministry?"

That a Christian brother withholding his proportion of expense for the support of the Christian Ministry, infers a breach of Divine Rule, appears from several considerations.

In all countries in which the Christian religion has prevailed (even corrupted) Christianity has ever been considered as part of the law of the land. The more correct Christianity of countries, such as Switzerland, Geneva, Britain, and America, behoved, for multiplied reasons of public utility, to be considered as part of the municipal law. The best English and American jurists recognize Christianity as a part of the public law; and affirm the duty of courts of civil justice to *feel* its force, and to *act* accordingly.

The Biblical Divine Rules, in other words, Christianity, are laws, doubtless, in a moral, religious, and civil sense, binding, to a perfect degree, on actors in society of every conceivable sphere. This Divine Rule ought to be respected by legislative, executive, and judicial authorities of every grade. No legislator, or judge, or juror, dares to utter support, and decide any opinion *counter to the Word of God.*

Is Christianity a *part of our law divinely instituted?*

As connected with the other portions of our law, ought the expense of it *as civil rule* to be a concern of common and universal support?

Then, without infraction of rule divinely instituted, no man, and of course no Christian brother, can withhold his proportional part of the expense

of its support. But if the thing itself, to wit, Christianity, infer this result, most manifestly its ministry must infer a similar result.

Christian ministry is a system of public teaching of this very Christianity, the public utility of which in society has caused it to be incorporated into its municipal civil institutions.

If, therefore, the individuals of society in shares proportional, according to ability, ought to be at charges for the maintenance of Christianity as part of the government, they ought, beyond debate, to be at proportional charges for the support of its ministry.

If this reasoning be correct, it follows necessarily that no man in Christian society, of course no Christian brother, without transgressing the Divine Rule, can withhold his share of the expense of the ministry of Christianity. Each one's duty here, is plain, and no absolute duty can deny performance *without breach of Divine Rule.*

As soon may God cease to do right as his rule cease to oblige duty. And how great and imperious is the duty in question? It measures exactly with the public utility of Christianity.

The fallacy of a thing is sometimes easily seen by supposing its universality. Supposing a single Christian brother may, without breach of Divine Rule, withhold his support of Christian ministry, may not every other Christian brother do the same? Such an adoption would be the complete annihilation of the Gospel's pecuniary support. There would be no ministry soon, and soon no Christianity. But the Christianity of the Bible shall endure to the end of the world, of course *must be supported.* Christ's ascension gift is a complete Divine guarantee of this, and infers an order of maintenance equally Divine. Conscience, common equity, common sense, and a *Divine Rule written*, point the pecuniary burthen of its support to be borne by individual Christians according to a suitable proportional ratio. The written rule is exhibited especially in the following verses of the 9th chap. of 1 Cor. viz. verse 7th, "Who goeth a warfare any time at his own charges?" "Who planteth a vineyard and eateth not of the fruit thereof?" Or, "who feedeth a flock and eateth not of the milk of the flock?" Verse 9th, "Thou shalt not muzzle the mouth of the ox that treadeth out the corn." 11th, "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" "Do ye not know that they which minister about holy things live of the things of the temple, and they which wait at the altar are partakers with the altar?" 14th, "Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel." To these verses may be subjoined Galatians vi. 6. and 1 Tim. v. 17.

Christian ministry must live, must wear apparel, eat, drink, and occupy an habitation, and partake necessities, and enjoy comforts, as well as magistracy, and as well as any other station in life deprived the usual opportunities of manual labour for subsistence.

Questionless, "to live of the Gospel," means to be supported by services in the ministry of the Gospel. How can the Gospel's preachers, that is, Christian ministry, live of the Gospel otherwise than by money contributed to this purpose by the Gospel's friends, viz. Christians—Christian brothers? Others may be nominal Christians. Even

these are not exonerated from the obligation of proportional contribution to effectuate the Divine design as stated in the verses quoted of the Gospel's support, and *with respect to the manner of its support.*

Christian brothers are Christians in a sense emphatic, and in an emphatic sense are they obliged to the Divine Rule contended. They of all men in Christendom cannot, with impunity, under the Divine Rule, exonerate themselves by withholding their proportion of expense for the support of Christian ministry.

This Divine Rule clearly, I think, binds nominal Christians. Beyond debate it has all possible force of truth in application to Christian brothers. No proposition, therefore, can be more clear than that no Christian brother can, without Divine censure, withhold his proportional support of the Christian ministry.

The question is not now whether Divine Rule authorises coercion of personal, proportional contribution. Except under a voluntary submission to be thus coerced by voluntary membership of a Christian community, there is but one opinion on this subject. The simple question is, does the biblical evangelical rule as collected from the quoted words of God impose such a line of duty, in the respect named, on a Christian brother, that, without infracting the rule, he cannot withhold his proportion of ministerial support?

There are reasons for the support of the Christian ministry other than Scriptural injunctions. The time and talents of a minister ought to be chiefly devoted to the functionary operations of his professions. A talented and learned ministry is a concern of prime importance. A ministry of small abilities and less acquirements exposes to the sneers, mockery, and contempt of infidelity. Although all the ribaldry and scoffs of hell cannot successfully invade Christianity, still it is worthy of endeavour to prevent contumely. Sacred and most solemn and interesting are the dispensations of the cross, and it behoves pre-eminently that they should be displayed by an intelligent, orthodox, and a learned ministry. Not more is to be questioned the Divine appointment of maintenance of the Christian ministry otherwise than by personal manual labour, than the divine appointment of the ministry itself; nor is less to be questioned, under the average of the burthen on Christian community, the idea that no Christian brother can consistently with duty shrink from the payment of his professional share of the burthen. A talented and learned ministry is essential, if not to the existence, at least to the durability of uncorrupted Christianity.

The Christian ministry should be abundantly competent to give reasons of its faith. It should not only *know*—it should have ability to communicate *knowledge*—it should be “apt to teach”—it should be “able rightly to divide the word of truth”—and to “minister to hearers due and needed portions.”

If the ministry be driven to manual labour for subsistence, the sacrifice of learning will pay a great compliment to the shrine of ignorance—too great for the advantages of truth. It is absolutely needful that ministry should live of the Gospel, that the Gospel may live properly and intelligently in the hearts of dying hearers, and the hearers ought not to grudge the living. O, no Christian

brother can grudge his proportional contribution towards this living.

The more obvious this needful truth, that ministers should have time for the study of theology, and opportunities for discharging ministerial duties, the more forcible the argument that no Christian brother can lawfully excuse himself from contributing his share of ministerial expenses. The Scriptural rule puts this question at rest.

If the apostle did not exercise the right he had as a minister to receive support by his hearers, his forbearance did not invalidate, it strengthened his argument.

To support the Scriptural right was the object of his argument, hence all which he said is the Divine Rule of the case. Can a Christian brother safely violate this rule of support by withdrawing his proportion?

The similitudinary recognitions of the apostle, that the Christian minister is a soldier,—a soldier warring under the banners of the cross,—a planter of the evangelical Vineyard,—a shepherd of Christ's sheep,—that the soldier, planter, and shepherd, in the ordinary intercourse of the world are fed by the avails of their occupations,—that the ox's mouth must not be muzzled to the prevention of his living on his threshing,—that spiritual sowing and the right of carnal reaping interolve,—their direct injunction that those who preach shall live by the Gospel,—that the instructed in the word shall communicate to the instructor,—that good rulers in the church, that is, that worthy and excellent ministers shall be paid a double price,—that the ministrations of the altar shall minister support to their minister,—incontrovertibly found our argument.

What Christian brother would either *think* or *feel* to disobey the precepts of the 8th verse of 4th chap. of Philip. viz. “Whatsoever things are true, honest, just, pure, of good report—if there be any virtue, praise, &c.? Disobedience here would be the advocacy of falsehood, knavery, injustice, impurity, hatred, and slander. Nor more conscientiously can the Christian brother negate the ministerial services inculcated, and corresponding duties to reward these services, enjoined in the preceding quotations. The claim in this case is as strong as the claims of friendship, kindness, munificence, and charity. Whatever be our religious pretences, if we are destitute of charity, all is “sounding brass and tinkling symbol;” and thus he who claims to be a Christian brother and refuses to aid the ministry of Christianity, literally denies his *evangelical fraternity*, and evinces only his hypocrisy. His claim is but the mockery of truth, honesty, &c. It is the “sounding brass and tinkling symbol” of an ostensible and fictitious devotion to the Christian course. The best, yea, the only way to evince faith, is to do its works; the best, yea, the only way to evince Christian brotherhood, is to help support Christ's religion; and justly we may say, at least of a Christian brother that refuses this help, that he is an unworthy brother; yea, that he must be chargeable with contractedness of mind, stinginess, avarice; all these are at an infinite remove from Christian virtues.

All the vociferous and noisy advocacies of Christianity of a pretended Christian brother under such a parsimonious refusal, to say the best of them, are but the holy characteristics of a false, of a counterfeit, of a hypocritical zeal. To sponge

is to play the niggard. To sponge the privileges and immunities of Christianity, is at best but a stingy, sordid, and sorry display. A Christian niggard is certainly an evangelical solicism, or anamoly, so to speak.

Although terrestrial patriotism, or the love of country, as some suppose, be no Christian virtue, still I imagine no one can question that celestial patriotism, or the love of the New Jerusalem which is above, and the whole heavenly Canaan, is the first of biblical virtues, and that Christianity is a combination of all the evangelical properties of this heavenly patriotism; soldiers of the cross are heavenly patriots. Christianity is heaven's religion; and the heavenly book of its *rule and service* is the Bible. The Bible is the composition of Jesus Christ. Though he was not its writer in an absolute sense, he was its author in a sense divine; for the Holy Spirit dictated to numerous holy inspired chirographers, from the writer of the pentateuch to that of the apocalypse, both inclusive. Let every Christian brother, then, in his heart consecrate, and in his practice identify every of the divine graces and rules of this book of books.

The Gospel is, indeed, free. This principle means that the conscience is not to be constrained; it means not that the Gospel is to be free from expense. Expenses necessarily connect with its maintenances. These hearers should share upon the equitable principles that always govern cases of common burthens.

Let ministers, according to the example and instructions of the apostle, either refrain wholly from being chargeable, if they are sufficiently rich, or be content to receive a moderate, but decent and suitable maintainance. This let no Christian brother grudge. "Ministers may live of the Gospel;" but there is no scriptural warrant for making gain of the Gospel. The Gospel should never be a stepping stone, as in some hierarchies, to excessive opulence.

Wrongfully, very wrongfully some adopt the idea, that if the idea of pecuniary reward enter into the motive of a minister's settlement, he is moved wholly by an earthly aim. How so? and why is his motive, if he have a reasonable respect to the "recompense of reward" as necessary to his comfortable subsistence and that of his family, earthly in a sense of *sheer selfishness*, more than the motives are of this character of lawyers, physicians, merchants, and labourers of every description, who work for a reward? Is not the ministerial labourer worthy of his hire, and entitled to his reward, as much as all other sorts of labourers? *Reward sweetens labour.* Ministerial labours, many times, stand in peculiar need of sweetening.

No possible sensible reason can be given why the Gospel Rule that ministers should be reasonably rewarded for their labours, should not be realized. This censorious imputation argues no dereliction of integrity on the part of a minister's motive in the approach of settlement. It argues only a destitution of integrity in the ascription of perversity to the motive.

There is not, perhaps, in the world, a principle more universally correct, than that the censorious man either acts, or *would* act, if in circumstances, precisely the very motives which he imputes to others as corrupt. This sort of censure, therefore, develops no turpitude in the minister settling; all it does is to exhibit its own.

Christianity is a school of virtue and piety com-

prehensive of the most useful practical morality. Its principal is a *teacher sent from God*, viz. Christ. His ambassadors, to wit, ministers, are none other than his ushers. If the moral and religious principles of the Bible be worth teaching, doubtless its teachers are worth hiring; and no Christian brother can rightfully excuse himself from his part of the bill of wages.

A ministry, reasonably and scripturally rewarded, is not an hireling ministry, carrying the idea of baseness, more than any other pursuit rewarded is a hireling base pursuit. If to be rewarded for exertions makes them base, then is there very little else in society but base occupations, and of course base functionaries of these occupations.

This doctrine, that because the *Gospel* is free, therefore ministers ought not to be rewarded, is untenable in every view. Moreover, if ministers abuse their right in this particular, with regard to the purity of their motives in preaching for reward, this is no argument against an order of the *Bible*, and is no argument in the mouth of penuriousness to withhold payment of its proportion of the expenses of Christian ministry.

Is the Christian ministry useful in a civil sense, as well as religious? Is it useful to teach the Christian religion, which is a part of the law of the land, as well as an evangelical law, obedience to which secures heaven? then, doubtless, in either sense, no Christian brother can, without breach of the *Divine Rule*, withhold his proportional part of the expenses attending the support of the Christian ministry.

The right to withhold is universal, and of course common to all Christian brothers, if one has it. *Therefore, no one has this right.*

The Bible is the school book of Christianity; it is literary as well as scientific;—by this book are taught the "*prima elementa*," and the higher branches of theology. Its instructions are publicly beneficial in *views temporal* as well as spiritual. Its instructors are needful teachers, and ought to be paid reasonably, according to the habits of the world, and according to Divine injunctions. There are, therefore, temporal and spiritual reasons to silence for ever the claim of any Christian brother to withhold his share of the expenses requisite to the support of the Christian ministry.

To conclude. If Christianity be a part of our civil rule, that is, a portion of our municipal law promoting right and restraining wrong,—if it be a moral rule, that is, a rule aiding that *temporal communicative morality*, or *distributive justice*, without which *there is no earthly tranquillity*,—if it be a Divine Rule by the Spirit's assistance achieving the regeneration and amelioration of the human heart, to a preparation for the ineffable beatitudes of immortality—the blissful retributions of eternity,—if it be *useful that this Christianity should be expansively taught, and reasonable and scriptural that its teachers should be remunerated for their services*, as well as that the services of others be rewarded, and a thing fair and equitable that one Christian brother more than another should not withhold payment, then is our result most clear, that no Christian brother can withhold, &c. That Christianity ought to be free, no one questions. *That it should be free of expense is impossible. It is impossible, therefore, that a Christian brother, without breach of the Divine Rule, can apply the affirmative of the question to himself.*

WITHERSPOON.

1825.]

FROM THE CONNECTICUT OBSERVER.

EVANGELISTS.

At a ministers' meeting not long since, the subject of ministerial labour to meet the exigencies of revivals, was introduced, and made the topic of considerable conversation. It was the united feeling of those present, that a class of Evangelists, whose duty it should be to labour exclusively in places favoured with the special operations of the Spirit, was very much needed by the churches.— When I say *exclusively*, I mean that the persons so employed should not only not be considered candidates, for settlement in vacant parishes, but not liable to be called upon for the temporary supply of those which are deprived of the stated ministrations of the gospel, by the absence or death of their pastors. The meeting was held in a section of the State, which has lately been much favoured by the outpouring of the Holy Spirit, and in which much good has apparently been done by the efforts of men of this description. Most of what was said on this subject was, therefore, matter of experience. What I am about to suggest at this time is little more than a repetition of the views and feelings then expressed. It was deeply felt by all, that the subject is one of the highest interest; that the revivals of religion, with which the christian churches have been lately visited, furnish cause for most fervent gratitude; that they are the salvation and the glory of our country; that to promote such works of grace should call forth the earnest prayers and the zealous efforts of all who love the Lord Jesus Christ. It was conceived, that what God has wrought in this respect, united with the "signs of the times," at present affords substantial ground to hope, that the same operations of his mercy in time to come, will be continued and increased, that we may expect a succession of revivals, till the earth shall be full of the knowledge of the Lord. Why then shall we fear, that in bringing forward labourers of the kind here contemplated, we shall provide for emergencies which will not exist? Such is far from having been the fact. And who can suppose that it is to be? Who will indulge such a want of faith as to imagine that the Spirit of the Lord is straitened, or that his special operations are hereafter to be withheld? It would argue distrust of the Most High to doubt whether he will continue the special effusions of grace in years to come. But if he does this, then clearly the pressing call for this kind of ministerial labour which has existed, must continue to exist; and not only so, but as we draw nearer to days of increased light and purity, it is reasonable to anticipate, that this call will become more and more pressing. I have heard it publicly stated by a man who has been distinguished for his zeal and efficacy in promoting revivals, that he has not been able to comply with more than *one in fifty* of the applications made to him for his services in places where there was special religious excitement. Does not such a statement plainly denote that it is time for the churches to give attention to this subject, and to consider whether more adequate means may not be provided for meeting emergencies of this kind?— While I would leave the precise mode of making this provision for future deliberation, I hesitate not to declare, that something should be done.

Evangelists.

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In the conversation, to which I have alluded, no thought was indulged of superseding the labours of the stated pastors of the churches, in the days when God appears in his glory, and builds up Zion. The only inquiry was, whether suitable persons, in sufficient numbers, might not be employed to co-operate with them at those interesting seasons, and to perform some share of the service, to which they must alone be incompetent. The idea was also wholly discarded of adopting a system of operation, by which revivals might at any time be produced at the pleasure of men. It must be ever fully kept in mind, that no human power can exert any real efficiency in raising those dead in trespasses and sins to spiritual life, or in causing them to make the inquiry, What must I do to be saved? But while the excellency of the power is of God, means, such as men can employ, must be put in operation. It is the appointment of heaven, that faith shall come by hearing. According to the divine economy there is as really need of human instrumentality in bringing sinners to faith and repentance, as in producing the fruits of the earth—as really as though this instrumentality did of itself accomplish the whole work. Let us then never be represented as in any measure assuming to ourselves the prerogative of Jehovah, when we speak of providing suitable instruments to labour in days of the out-pouring of his Spirit. We have no thought of a set of men, whose province it shall be, as some may say, to go up and down the country *to get up revivals of religion*. What is conceived to be wanted is men, who shall be suited to enter in, where God's Spirit has begun a work of this kind, and in connection with the pastors of the churches, exert that agency which men can exert, for its promotion. It is not designed to have them employed in any place till such a work has first apparently commenced. Then they are to be known as the individuals, to whom application may be made for the ministerial assistance, which the exigency demands. They are to be regarded as strictly *the property of the church at large*, and as bound to bestow their labours in one place or another, as the operations of God's Spirit may furnish occasion. The supposition is not however indulged, that they might in no instance be made the means, in the hands of Him who worketh all things, of rousing a people sunk in *stupidity and worldliness*, to attend to the things of their peace. This would be rather an incidental benefit, resulting from their agency, and the principal good to be hoped for from calling them into the service of the churches.

A few individuals have of late generously devoted themselves to labours of this kind. The happy effects of their efforts have been felt and acknowledged by all the friends of evangelical religion, who have witnessed them. What seems now to be demanded is, that the subject of procuring and supporting a considerably greater number should excite the attention of the Christian community; and that ultimately measures be adopted to enlist suitable persons in the service he contemplated, and to provide them with compensation. The writer of this pretends not to have matured a plan which the accomplishing of these objects is of great importance. No one is himself competent to the undertaking, but

hail it as an omen for good, if others more able both to plan and to execute, in different parts of the country, might soon have their minds directed to the subject. By the ministerial association, to which I have more than once alluded, it was considered desirable, that some system in relation to this subject, should be devised, which might go into extensive operation. But this system, whatever it may be, should obviously be the result of wise counsels. While strongly impressed with the idea, that something needs to be done, and that the friends of the Redeemer in this part of the country are fully capable of doing it, I am far from any decided opinion as to how much should be done, and in what form. I am well aware that the subject is attended with difficulty, and that by some, whose experience and wisdom entitle them to high respect, it may be thought undesirable to make any attempt in relation to it.—This, however, is far from proving, that proper attention to it may not lead to important and useful results. Had considerations of this nature been suffered to prevail, improvement in every form had long since ceased, and every useful undertaking had failed without a trial. Let the men who are best able to exert influence on public opinion, give the attention to this subject which its importance demands. I am sure they will not charge me with enthusiasm in saying, that it is one which has an intimate connection with the interests of the Redeemer's cause, and the salvation of immortal souls. Let the inquiry be fully and extensively made, whether a considerable greater number than are now to be found, of Evangelists, such as I have described, are not needed in the American churches; whether these churches are not able to call such Evangelists into their service, and to provide for their support; and if so, in what manner it shall be done. At the same time let the objection, which are worthy of consideration, against any attempts of this nature, be fully stated. I would have the subject brought before the Christian community in its various connections and consequences. The way should thus be prepared for it to be taken into consideration by some of the large ecclesiastical bodies in our country, at their annual meetings in the ensuing season. In the mean time I propose, if Providence permit, to enlarge on some of the topics connected with it, in the future numbers of the *Observer*.

ON THE MANNER IN WHICH CHILDREN SHOULD BE TAUGHT.

The instruction of children should be begun in very early life.

Very young children are capable of learning many things of incalculable importance to themselves. Aortal parents appear to me to labour under serious misgivings with regard to this subject; and begin to teach their children many things, at least at a later period, than that, in which they could advantageously begin to receive them. The infant mind opens faster, than we are apt to aware. This is the true reason, why very young children are almost always thought peculiarly bright and promising. We customarily attribute this opinion to parental fondness; in some degree, perhaps, justly; but it arises extensively at the intellect of little children

outruns in its progress our utmost expectations: the goodness of God intending, I suppose, to provide by this constitution of things the means of receiving the instruction, so indispensable to children at that period. Of this advantage every parent should carefully avail himself. At the same time he should remember, that this is the season for making lasting impressions. The infant mind lays strong hold of every thing, which it is taught. Both its understanding and affections are then unoccupied. The affections are then, also, remarkably susceptible, tender, and vigorous. Every person knows the peculiarly impressive power of novelty. On the infant mind every thing is powerfully impressed, because every thing is new. From these causes is derived that remarkable fact, so commonly observed, that early impressions influence the character and the life beyond all others; and remain strong and vivid, after most others are worn away.

From these remarks must be seen, with irresistible evidence, the immense importance of seizing this happy period, to make religious impressions on the minds of our offspring. He, who loses this season, is a husbandman, who wastes the spring in idleness, and sows in midsummer. How can such a man rationally expect a crop. To the efforts of the parent, at this period, the professed Instructor is bound to add his own. The Instructor, who in a school, a college, or an university, does not employ the opportunities, which he enjoys, of making religious impressions on the minds of his pupils, neglects a prime part of his duty; and so far wraps his talent in a napkin, and buries it in the earth.

2. *Children should be gradually instructed.*

Knowledge plainly should be communicated in that progressive course, in which the mind is most capable of receiving it. The first things, which children attain, are *words*, and *facts*. To these succeed, after no great interval, *plain doctrines*, and *precepts*. As they advance in years and understanding, they gradually comprehend, and therefore relish, doctrines of a more complicated and difficult nature. This order of things, being inwrought in the constitution of the human mind, should be exactly followed. When it is counteracted, or forgotten, the task of instruction will ever be difficult; and the progress of the pupil slow and discouraging. A loose and general attention to this great rule of instruction seems to have prevailed in most enlightened countries, but a far less accurate one, than its importance deserves.

Among the facts and doctrines, suited to the early mind, none are imbibed with more readiness, or fastened upon with more strength, than the existence, presence, perfections, and providence, of God: the Creation of all things by his power; its own accountableness to him; and the immense importance of his favour, and, therefore, of acting in such a manner as to obtain his approbation. These things, then, together with such as are inseparably connected with them, should, without fail, be always taught at the dawn of the understanding.

[DR. DWIGHT.]

AMERICAN TRACT SOCIETY.

The following Table, extracted from a recent publication of the American Tract Society, entitled "Proceedings of the First Ten Years," shews

the number of Tracts printed in each year, and the annual receipts in donations and for tracts sold.

| For the year ending | Tracts published in each year. | Receipts chiefly for Donations. | Receipts chiefly for Tracts sold. |
|---------------------|--------------------------------|---------------------------------|-----------------------------------|
| May 23, 1814 | 297,000 | 2,745 00 | |
| May 29, 1815 | 141,000 | 200 09 | 1,052 50 |
| May 27, 1816 | 378,000 | 100 34 | 2,858 05 |
| May 26, 1817 | 411,000 | 7 62 | 1,110 16 |
| May 27, 1818 | 386,000 | 52 22 | 2,214 63 |
| May 26, 1819 | 258,000 | 22 13 | 696 73 |
| May 1, 1820 | 383,000 | 545 16 | 1,418 07 |
| May 1, 1821 | 468,000 | 1,778 57 | 3,838 91 |
| May 1, 1822 | 255,500 | 1,091 68 | 2,607 72 |
| May 1, 1823 | 470,000 | 1,729 81 | 2,454 43 |
| May 1, 1824 | 770,000 | 4,195 01 | 4,114 36 |
| Total | 4,217,500 | \$12,467 54 | \$22,366 06 |

From the above Table it appears, that the whole amount of donations received in ten years, is less than \$12,500. It is estimated, that about one third of this amount has been delivered to donors in Tracts at cost. Hence the amount of charity which has been suffered to remain at the disposal of the Society is about \$8,500. With this sum, in ten years, 4,217,500 Tracts have been printed; that is each dollar devoted to the objects of the Society, has already been, on an average, the means of printing about 500 Tracts. But the value of the tracts now contained in all the Society's Depositories, is more than \$8,500. Hence every dollar given has not only been the means of printing 500 tracts, but remains, somewhat increased, to print the same number in an equal space of time, or about once in five years, so long as the society shall continue its operations. Perhaps an equal sum of money was never more advantageously appropriated.

THE BACKSLIDER.

A certain person, a member of a religious society, who had walked for several years in the comforts of religion, was one day passing along the street, and observing a pretty bird, singing very sweetly in a cage, was so captivated with the little songster, that he determined to purchase it.—Sometime after, supposing it would be happier with a companion suited to its nature, he procured him a mate. A little brood was the fruit of this union. But another consequence happened, little expected by the owner:—the birds, by degrees, so engrossed his attention, as to draw his heart from the concerns of religion. Together with this inward declension, he neglected wholly the ordinances of God's house; and his old tempers all returned.

His wife, a pious woman, after many fruitless attempts, at length prevailed upon him to go and hear a celebrated preacher, on condition of her staying at home to take care of the birds. He went. In the interim, his wife resolved on a bold expedient, which was to dismiss his idols. She immediately opened the cages, and gave liberty to all the little captives.

While the husband was at the house of God, the word was applied to his heart with power by the Holy Spirit. He was reclaimed: he was brought back as a wandering sheep to the fold of Christ. He returned to his habitation: when his anxious wife, full of apprehensions, met him, and frankly told him what she had done. He heard

her tale with perfect composure; and told her the happy effect of God's good word on his heart.—"It is true," said he, "the birds have been my snare; and now let us both go and kneel down, and praise our God for his great deliverance."

Christians, beware of backsliding! and remember the words of St. John: "little children, keep yourselves from idols." A little thing may become a great idol. Lawful things may become idols:—a little bird, or a little child. It was well said, to fond mothers, by a certain minister, "Beware of the idols in white frocks!" In short, would we not "draw back to perdition," we must "watch and pray, lest we enter into temptation!"

AFRICAN COLONY.

The Legislature of Virginia have passed an act, which requires the Store-keeper of the Penitentiary, to deliver for the use of the Colonists at Liberia, on the western coast of Africa, to an agent who may be authorized by the Board of Managers of the Richmond and Manchester Colonization Society, such implements of husbandry, clothing, and other necessary articles, manufactured at the Penitentiary, as shall be specified by the said Board, not exceeding in value the sum of 500 dollars, to be estimated at the lowest cash price at which such articles are sold in the Penitentiary store. This mode of affording aid was suggested by the Managers in their memorial to the General Assembly.

[Fam. Vis]

The Scriptures in Spanish.—The American Bible Society have recently procured stereotype plates for the whole Spanish Bible of the Version of the Padre Scio, from the Madrid Edition of 1797, superintended by the Translator himself.—A very handsome edition printed from them has just left the press. It is an octavo volume of 1180 pages, neatly and strongly bound in sheets and on good paper.

The object of the Society, is to circulate these in Mexico, South America, and the Spanish possessions in this hemisphere, in all of which the Scriptures are very scarce and command a good price. As the Society sell the copies at the very low price of \$1 50, merely covering the cost, we would suggest to merchants trading with those parts, that it might be well for them to send parcels of these books to the ports where they trade. We have no doubt they will find for them such a market as will prove profitable to themselves, while they are promoting the benevolent objects of that institution.—D. Adv.

New Brick Church in Stockbridge, Mass.—Agreeably to previous notice, the pews and slips, in this elegant Church, were sold at public vendue on the 7th ult. Previous to the commencement of the sale, the throne of Grace was addressed by the Rev. Mr. Field, in an appropriate and fervent prayer: after which he made a short address to the congregation, at the close of which he relinquished a handsome portion of his salary for the current year. The sale then commenced, and such was the liberality of the congregation, that a sum was raised from the sale, considerably more than sufficient to defray the cost of erecting the house, with all the contingent expenses.—Stockbridge pap.

POETRY.

FAREWELL TO THE DEAD.

BY MRS. EMANS.

Come near!—ere ye the dust
Soil the bright palen's of the settled brow,
Look on our sister and embrace her now!
In still and sooth'n trust!
Come near! or more let kindred lips be press'd
On her cold neck, then bear her to her rest.
Look ye on her young face!
What sh'd the beauty, from amongst us gone,
Leave of its image, e'en where most it shone,
Gleddening its hearth and race?
Din grows the semblance, on man's thought impressed!
Come near! and bear the beautiful to rest.
Ye weep, and it is well!
For tears befit earth's partings!—Yesterday,
Song was on the lips of this pale clay,
A'd sunshine seem'd to dwell
Where'er she moved—the welcome and the bless'd—
Now gaze and bear the silent to her rest.
Look ye on her whose eye
Meets your's no more, in sadness or in mirth!
Was she not fair amongst earth's daughters,
The beings born to die?
But not where death has power, may love be bless'd—
Come near! and bear the early call'd to rest.
Her voice of mirth hath ceas'd
Amidst the vineyards; there is left no place
For her whose dust receives your last embrace,
At the gay bridal feast!
Earth must take earth to moulder on her breast—
Come near! weep o'er her, bear her to her rest.
Yet mourn ye not as they
Whose spirit's light is quench'd—for her the past
Is seal'd. She may not fall, she may not cast
Her brightest hope away!
All is not here of our belov'd and blest!—
Leave ye the sleeper with her God to rest.

PREFACE TO SCOTT'S FAMILY BIBLE.

A young man belonging to the army, by the name of Gallighar, says the Rev. Thaddeus Osgood, has been brought out of nature's darkness into God's marvellous light, by reading the *Preface to Scott's Family Bible*. I gave some odd numbers of this work into the care of this man for the use of the Soldiers, and he was induced to read it; and though he had previously many doubts respecting the truth of the sacred volume, they were all removed by the perusal of that preface; and he is now a very pious and interesting character. Would it not be very profitable to select the most interesting arguments in that preface in favour of the Holy Volume, and put them into the form of a Tract? I find that many, and some intelligent individuals, are labouring under the same misfortune with this young man. We cannot do too much to remove the obstructions out of the way of searching the Holy Scriptures—There is a good Tract on this subject printed by the London Tract Society, in their *Series of Broad Sheets*, entitled "*A Word for the Bible*." I should be glad to see that and many other Tracts, reprinted in the same form; for I find that the Tract put up in that form is read ten times as much as the one which is laid on the shelf in the form of a pamphlet.

Terms of the *Intelligencer*.—In advance, \$2,50. Seven copies, \$2, with an allowance of 10 per cent. to agents.

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DEATH BED OBSERVATIONS OF MR. SHEPHERD TO YOUNG MINISTERS.

After observing to them their work was great and called for great seriousness, he told them three things. First, That the studying of every sermon cost him tears. Secondly, Before he preached any sermon he got good by it himself. Thirdly, He always went to the pulpit, as if he were to give up his account to his Master.

Foolishness of Preaching.—What wonder is it, that God's messengers are madmen, to those to whom the wisdom of God is foolishness. **BISHOP HALL.**

Fear.—We never have so much cause to fear, as when we fear nothing. **Ibid.**

Pride and humility.—A man may have a proud heart in a cottage; another a low and humble soul in a palace. **FARINDON.**

CLOSE PREACHING.

The following anecdote of a Scotch Preacher in England, (which we do not recollect to have seen in print, before,) was handed us by an old friend.

Having one day lectured his audience severely for their drowsy habits at church one of his congregation met him a day or two after, and complained of the severity of his censures, reminding him that he ought first to look at home, for his own wife was observed to be sound asleep almost every Sunday. "What!" said he, "does my Jenny sleep in sermon time? I will keep my eye upon her in future." He did so indeed, and the next Sunday, soon after the introduction of his discourse, his wife was seen to continue nodding till she fell into a deep sleep. Stopping suddenly in the midst of his discourse, and turning his eyes directly upon his slumbering companion, he vociferated three times, in a louder, and louder tone: "Jenny! Jenny!! Jenny!!! She started from her drowsy, while with a voice which must have awakened attention, he expostulated thus. "My dear," said he, "I dinna marry ye for riches, for ye had none—I dinna marry ye for beauty, as a' the congregation may witness—an' if ye ha'e no grace, I made but a poor bargain on't!"—*Zion's Herald.*

NOBLE REVENGE.

When I was a small boy, there was a black boy in the neighbourhood, by the name of Jim Dick. Myself and a number of my play-fellows were one evening collected together in our sports and began tormenting the poor black, by calling him Negro, Blackamoor, and other degrading epithets; the poor fellow appeared excessively grieved at our conduct, and soon left us. We soon after made an appointment to go a skating in the neighbourhood, and on the day of the appointment I had the misfortune to break my skates, and I could not go without borrowing Jim's skates. I went to him and asked him for them: O yes, John, you may have them in welcome, was his answer. When I went to return them I found Jim sitting by the fire in the kitchen, reading the Bible—I told him I had returned his skates and was under great obligations to him for his kindness. He looked at me as he took the skates, and with tears in his eyes, said to me, John, don't never call me blackamoor again, and immediately left the room. The words pierced my heart, and I burst into tears, and from that time resolved not to abuse a poor black in future.

SOUTHEY.